

Sri Krishna Kathamrita



Bindu

Issue 622

kṛṣṇa-vilāpa

Crying for Krishna





Sri Krishna Kathamrita Bindu

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SIMPLY CRY AND PRAY



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

...if a man is sleeping, he can be awakened by sound vibration. You can call him, "Come on, it's time to get up!" Although the person is unconscious, hearing is so prominent that even a sleeping man can be awakened by sound vibration. Similarly, overpowered by this material conditioning, our spiritual consciousness is presently sleeping, but it can be revived by this transcendental vibration of *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*. As stated before, Hare refers to the energy of the Lord, and Krishna and Rāma refer to the Lord Himself. Therefore, when we chant Hare Krishna, we are praying, "O Lord, O energy of the Lord, please accept me." We have no other prayer than "Please accept me." Lord Chaitanya Mahaprabhu taught us that we should simply cry and pray that the Lord accept us. 🍊

— *The Path of Perfection: Yoga for the Modern Age*. Chapter 10. Los Angeles: Bhaktivedanta Book Trust, 1979.



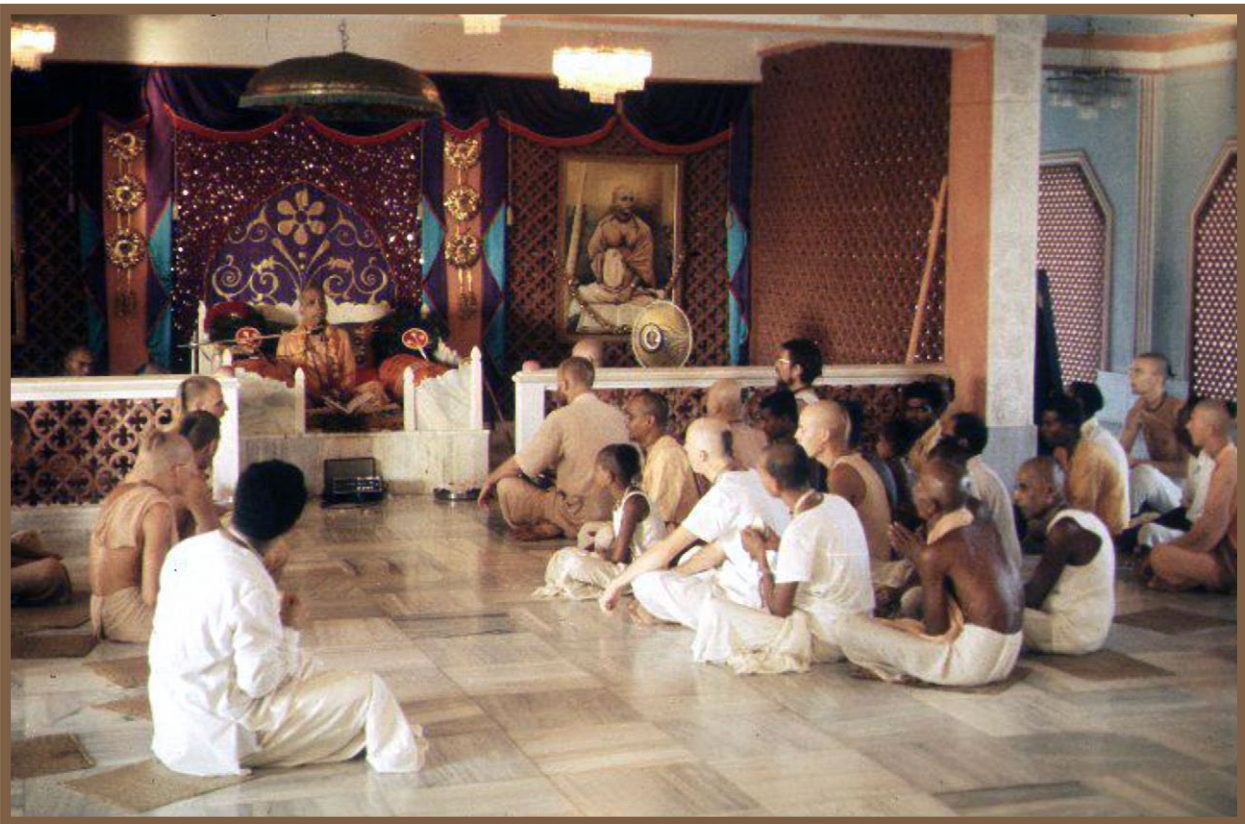
Unknown photographer.



Vintage painting by an unknown artist.

Cover: Sri Chaitanya Mahaprabhu cries for Krishna. Unknown artist.

Unknown photographer.



Devotees hearing Śrīmad Bhāgavatam from Srila Prabhupada in Mayapur in 1974

CRY FOR THE SUN



Sri Srimad Gour Govinda Swami Maharaja

A dear devotee of Krishna, an *ācārya*, comes here to give us Krishna. *kṛṣṇa se tomāra, kṛṣṇa dite pāra, tomāra śakati āche* — “O *vaiṣṇava-ṭhākura*! Krishna belongs to you because you have bound up Krishna in your heart with the rope of love. Only you can give me Krishna.” *Ācāryas* like my revered spiritual master, Srila Prabhupada, come here to give us Krishna, to spread Krishna consciousness throughout the world. He did such good to us. When such an *ācārya* disappears, such a dear devotee of Krishna, we should cry because this is the most acute pain for us. When the *ācārya* leaves, a dark period comes. The sun sets and darkness comes. Here, Uddhava says that the Krishna sun has set, so darkness is prevailing. We are in darkness. What auspiciousness is there for us? Similarly, when such a dear devotee of Krishna, an *ācārya*, disappears, there is a dark period, a most inauspicious period. We are in such a most inauspicious dark period, groping in the darkness,

now that such a dear devotee, *ācārya*, has gone. As a patch of black cloud may cover the effulgent sun, such a dark period has come. After the disappearance of my revered spiritual master, a dear devotee of Krishna, Gaura, such a dark period has come. Definitely we are in a dark period. We are suffering and crying, groping in the darkness. What auspiciousness is there? So, we must cry for that effulgent sun to again rise. Let that patch of dark cloud disappear! We must cry for it.

We are spending the dark night in a motel. But we should not just sleep and snore. We should cry and cry, anxiously waiting for the rising of the effulgent sun. Let the darkness disappear and the effulgent sun rise so that I can catch up the road to Purushottam Dham. I am just a traveler spending the dark night in this motel. This illusory material world is like a motel. The illusory energy of the Lord is like darkness, whereas Krishna is like the sun — *kṛṣṇa sūrya-sama, māyā haya andhakara*. Those who are covered by this illusory energy are in darkness. We must cry for the effulgent sun to rise. Don't forget this. This is such severe grief for us. We have to cry and then pray for the effulgent sun to rise. Then all happiness, auspiciousness, and enlightenment will come. Then we will catch up the road leading to Purushottam Dham,



Unknown photographer.

The temple of Lord Jagannath in Puri

the abode of Lord Jagannath. I am just a traveler going there. Otherwise, where is there any auspiciousness for us if we are bereft of devotion, Krishna, and such a dear devotee? 🍌

— My Revered Spiritual Master. Gopal Jiu Publications. Bhubaneswar. 2007

AŚRURA MŪLYA THE VALUE OF TEARS



From an article published in 1934 to 1935 in the weekly Gauḍīya Prabandhāvalī magazine that was edited and published by Srila Bhaktisiddhanta Saraswati Thakur Prabhupada. Per the standard of the periodical, no name was given for the author of this article. It was edited and published under the guidance of Srila Bhaktisiddhanta Saraswati Thakur Prabhupada and later compiled in a book by Bhakti Bhushan Bharati Goswami.

In both of the states — *sādhana* as well as *siddhi* — the worth of *akapaṭa-aśru* (non-deceptive, unfeigned tears) is inexpressible. Even a single drop of tear-stream arising from the inner cave of the heart of the most unqualified soul has the power to draw the affection of Sri Hari in a way that no other practice can accomplish. Hundreds upon hundreds of

disciplines, austerities, scriptural study, knowledge, renunciation, righteous conduct, adherence to *varṇāśrama-dharma*, pilgrimages, or even the outer enactment of the ninefold limbs of *bhakti* — none of these can attract the oceanic compassion of Sri Hari if the heart has not melted enough to produce even a single drop of guileless tears.

One whose heart does not produce, even once in a day, a single tear born from a sense of personal unworthiness and the longing for Sri Hari's mercy and bliss, surely such a person's inner being is coated with the impenetrable crust of terrible offenses accumulated over countless lifetimes.

Tears of the eyes along with the inward sigh, "Nothing has happened to me. I'm spiritually barren." — this profound feeling rising from the core of the heart — these two must arise daily within every *sādhaka*. The single testing stone or criterion by which it may be known whether one is engaged in *hari-bhajana* sincerely or not is only this: one drop of tear arising from the perception of one's utter unworthiness. Where the feeling of unworthiness does not arise, where there is no remembrance of seeking the delight of Sri Gurudeva and Sri Hari, from such a person's eyes, no matter how he tries, tears will not flow. It may be that such a person

Unknown photographer.



Srila Prabhupada gives a morning class to the devotees in Bhubaneswar in February of 1977

appears melancholic, heavy with a dull despair; or that he merely nurtures a faint wish to improve after beholding his pitiful state; or perhaps he emits two or three deep sighs; or momentarily embraces a mood of sadness, yet so long as the heart is not freed from offenses, the arising of guileless tears is impossible. Though the manifestation of tears is only a neutral symptom of divine love (*prīti*), yet without being free of offense, true tears can never emerge.

Tears that flow merely from the natural moistness of the eyes are but symptoms of bodily ailment, such tears are not being discussed here. Tears arising from grief, fear, delusion, or worldly agitation are signs only of deep material absorption and are symptomatic of offense.

If even one, several, or all of the ten types of *nāma-aparādha* reside within the heart, then the tears that appear are due to discomfort of the body, from the worldly distress of so-called relatives related to the body, from the loss or non-attainment of some material object, or the artificial tears shed in the hope of acquiring mundane prestige — all such manifestations are but expressions of offense. In such tears there is no experience of one's unworthiness, nor any yearning for the pleasure of Sri Hari. Rather, the materialistic mind absorbed in bodily comfort and distressed by the absence of that comfort is overpowered only by the delusion that arises from unfulfilled material desires and worldly deprivation.

If, upon uttering the holy names of *parama-karuṇa* Sri Chaitanya-Nityananda, the heart does not melt, and not even a single drop of the sacred Ganga of tears appears in the eyes, then it is certain that Sri Sri Gaura Nityananda have not yet been accepted as Lord and master and one's very life and soul. In such a case, whatever semblance of *gaura-nityānanda-bhajana* is being shown is merely a deception, the empty gesture of one driven by other desires. For the potency of the names of Sri Sri Gaura-Nityananda is such that:

*adyāpiha dekha caitanya-nāma yei laya
kṛṣṇa-preme pulakāśru-vihvala se haya*

*'nityānanda' balite haya kṛṣṇa-premodaya
āulāya sakala aṅga, āśru-gaṅgā vaya*

"Even today, behold that whoever takes the name 'Chaitanya' becomes overwhelmed with *kṛṣṇa-prema*, their body trembling, their eyes flowing with tears. And upon uttering the name 'Nityananda,' the rising tide of *kṛṣṇa-prema* surges forth, all the limbs become agitated, and a river of tears streams from the eyes."

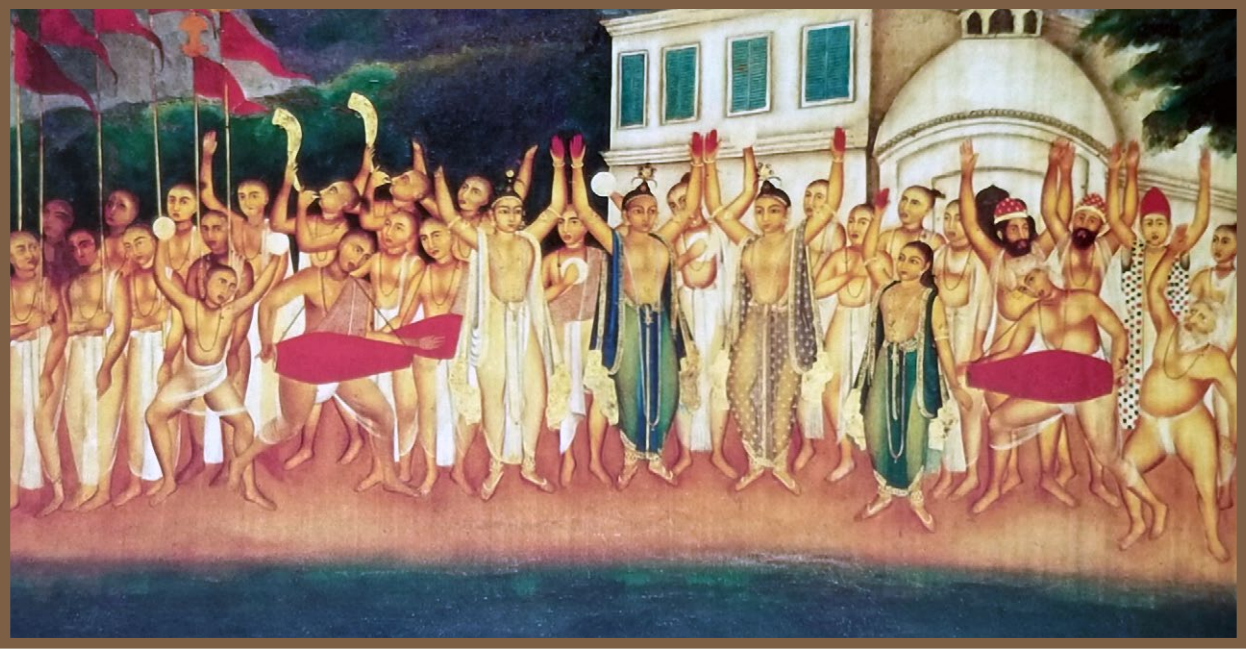
Sri Krishna's name considers the offenses committed against it, but the names of *parama-karuṇa-maya* and *audārya-maya* — Sri Sri Gaura Nityananda — accept no offense whatsoever. They do not weigh faults, nor do they examine eligibility. Only that *sādhaka* who utters their names with a sense of his own utter unworthiness or with a heart free from duplicity, definitely receives from them the gift of divine love. From such a heart, streams of tears



Contemporary painting by Manvika.

Angry little Krishna

Unknown artist, Bengali school, Mid 19th century.



Gaura kirtana

naturally flow. One in whom not even the slightest trace of this feeling of unworthiness arises is truly *duś-cikitsya* (exceedingly difficult to cure).

For this reason, Srila Kaviraj Goswami has sung:

*caitanya-nityānande nāhi e-saba vicāra
nāma laite prema dena, vahe āśrudhāra*

*svatantra īśvara prabhu atyanta udāra
tānre nā bhajile kabhu nā haya nistāra*

“Sri Chaitanya and Sri Nityananda make no such considerations. Upon the mere chanting of their names, they bestow *prema*, and tears flow in torrents. The Lord is the independent Supreme — supremely magnanimous. One who does not take shelter of them can never obtain deliverance.” (Cc. ādi 8.31–32)

Sri Krishna’s mercy descends only upon those who are supremely qualified. The *paramahansa*, liberated souls — the fully perfected devotees, having attained Sri Krishna *prema*, become adorned with the seven ecstatic transformations, trembling, tears, horripilation, and so forth. But even for the most unqualified person — if such a soul simply, and with utter guilelessness, feels the full weight of their own unworthiness and, with their entire being, lays their heart bare before Sri Sri Gaura-Nityananda while chanting their holy names in supplication (*sambodhanātmaka*) then in such a heart, the infinite magnanimity and boundless compassion of Sri Sri Gaura Nityananda arise simultaneously alongside the soul’s awareness of its own destitution. These twin

remembrances churn the core of their being, and as a natural symptom of this inner upheaval, drops of tears rise from the lake of his eyes and perform *ārati* (intense supplication) to the lotus feet of Sri Sri Gaura Nityananda. Such a heart cries out:

*śrī-kṛṣṇa-caitanya prabhu dayā kara more
tomā-binā ke dayālu jagat saṁsāre*

*patita-pāvana hetu tava avatāra
mo-sama patita prabhu nā pāibe āra*

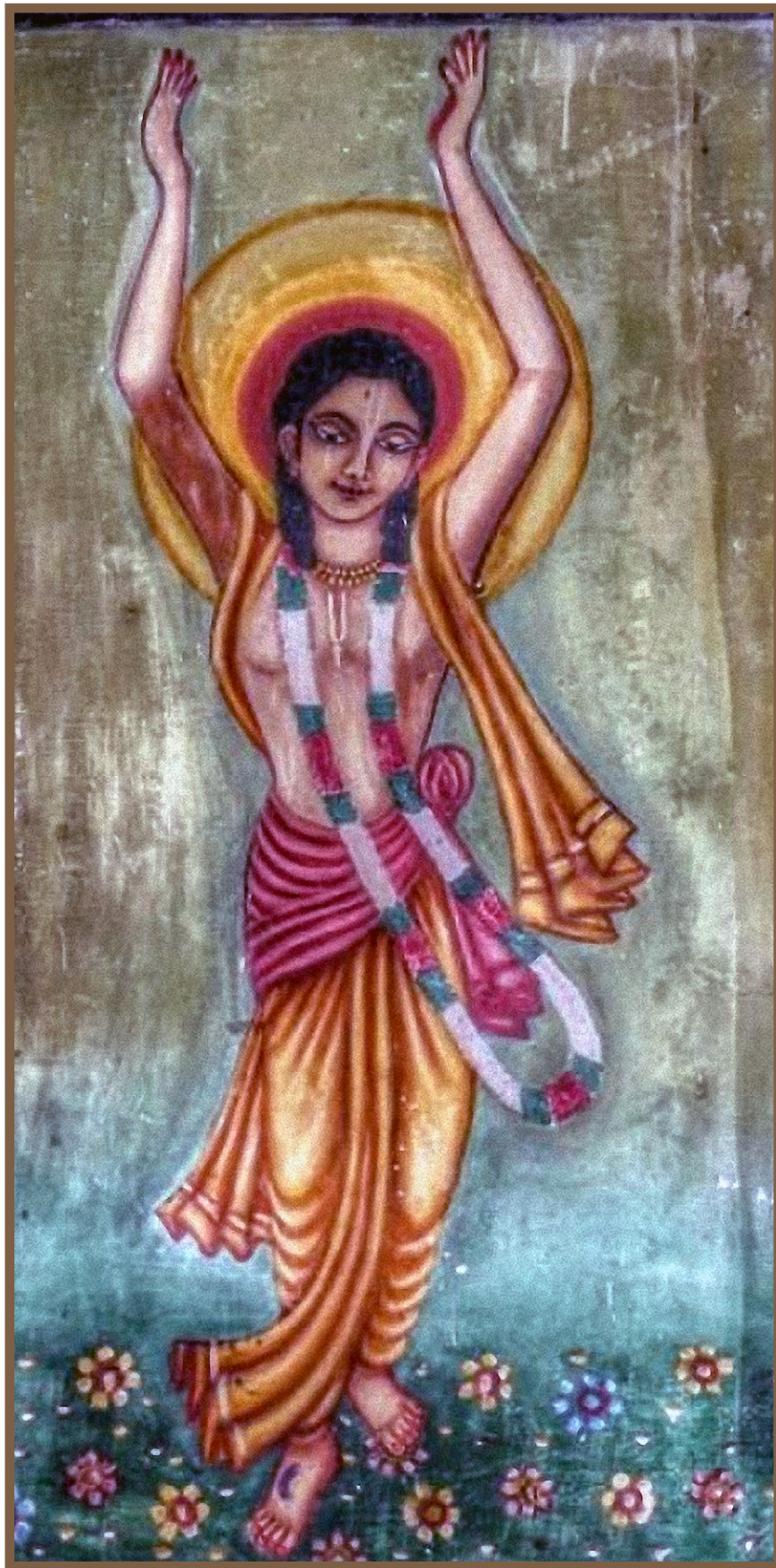
*hā hā prabhu nityānanda premānanda-sukhī!
kṛpāvalokana kara, āmi baḍa duḥkhī*

*dayā kara sītāpati advaita-gosāñi!
tava kṛpā bale pāi caitanya-nitāi*

*hā hā svarūpa, sanātana, rūpa, raghunātha!
bhaṭṭa-yuga, śrī-jīva, hā prabhu lokanātha*

“Sri Krishna Chaitanya Prabhu! Bestow your mercy upon me. Without you, who in this world of birth and death is truly merciful? For the deliverance of the fallen you have descended. O Lord, you will find none more fallen than me. O Prabhu Nityananda! Blissful in *prema*! Cast your gracious glance upon me, I am unbearably distressed. O Sitapati Advaita Goshai! Shower mercy upon me. By Your compassion alone I may attain the shelter of Chaitanya and Nitai. O Svarup! O Sanatan! O Rupa! O Raghunath! O Bhattayuga — Raghunath Bhatta and Gopal Bhatta! O Sri Jiva! O Lokanath Prabhu! Hear my cry!”

Thus, when an unqualified soul approaches *parama-karuṇa* Sri Gaurahari, surrounded by his eternal associates, and submits his own unworthiness,



Contemporary painting by an unknown artist.

Sri Chaitanya Mahaprabhu is Krishna crying for himself



Mahaprabhu embraces Lord Jagannath

yet even secretly not a single drop of tear appears, then it is certain that pride — duplicity, still resides within the heart. In truth, the sense of unworthiness has not dawned at all. The sole priceless instrument for worshipping the supreme reality is a tear born from the experience of one's own unworthiness.

Wherever three elements converge, the experience of boundless magnanimity of the *iṣṭadeva*, the servant's deep sense of unworthiness, and the devotee's sole

offering — which is tears — there the confidential secrets of *bhajana* of *mahā-vadānya* Sri Sri Gaura-Nityananda, or the purports of song which are embodiment in compassion, sung by *paramahansa* Srila Narottam Das Thakur Mahashaya, reveals itself in its *rasa*-filled form. It was this very secret of *bhajana* that Srila Thakur Mahashaya placed at the very opening of his *Prārthanā-gītikā*, addressed especially to the most unqualified souls, announcing the true path of *tattva-bhajana*:

Painting by Chaitanya Chandra Charan Das.



How Srila Prabhupada brought the heart of Chaitanya Mahaprabhu to the West

gaurāṅga balite habe pulaka-śarīra
'hari hari' balite nayane ba'be nīra

“When will that time come when torrents of tears pour
 from my eyes simply by uttering the Name of Gauranga?”

SRI KRISHNA KATHAMRITA BINDU

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Srila Thakura Mahasaya instructs the grief-stricken *jīva* that mere utterance of the name “Sri Gauranga” should awaken within the body the thrill of divine rapture. What is the inner purport here? When the *jīva* intensely perceives both his own profound unworthiness, and the infinite magnanimity of Sri Gaurahari, when the respective realization dawns, in the words of *Padyāvalī* (66), *parama kāruṇiko na bhavat-paraḥ parama śocyatamo na ca mat-paraḥ* — “None is more compassionate than you, and none more wretched and fallen than me.” Then, and only then, does horripilation arise in the body, the heart melts, and during the chanting of Sri Gaurahari’s holy name, streams of tears flow from the eyes. Before this deep, inner realization, the emergence of *romāñca* and *aśru* is never possible. 🍊 (Continued in the next issue)

— Translation from the Bengali by Raya Ramananda Dasa from *Gauḍiyā Prabandha-mālā*. A collection of articles from the *Gauḍiyā* magazine. Pages 19-29. Published by Srimad Bhaktikevala Audulomi Sri Krishna Chaitanya Sevashram. Sridham Godruma, Nabadwip. West Bengal. 1996. 1402 Bengali era.